The Brethren Evangelist

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ASHLAND, Ohio, Mar. 28, 1888.

Another Passover.

Last Lord's Day another Passover was celebrated. We say Passover because we admire the Christian name for the day rather than the heathen name given it, namely, Easter.

This name is one with a long history connected. It was made by the act of God, and it has ever since been associated with works belonging to the religion that he respected.

The Children of Israel, whom he loved to honor and protect, were in bondage, and to release them it was necessary to cause the death of the first-born of every family. To escape this punishment, the favored people were commanded to slay, roast and eat a lamb and the destroying angel would pass over them. This was the commencement of the journey. They were to have all things ready to leave at the time of eating, and hastily leave. This became a solemn ordinance among God's people forever.

This practice was introduced into the Christian church. The observance was somewhat changed in preparation of course, but the name of Passover was still retained, and the occasion celebrated with great solemnity by all of the Primitive churches, and the practice continued down the centuries. It was a sacred season to them. Some killed a lamb and eat unleavened bread and some did not, but all kept a passover nevertheless, and thereby their memories were fixed and refreshed about the wonderful blessing of God, in the gift of his beloved son that man might be redeemed from the thralldom of sin.

As the name was used and honored by all the primitive churches, why should we now use the heathen name instead of the Bible and Christian name? The Christian is more suggestive. It does now and did refer to the resurrection of Christ. He passed from death unto life—death passed over him—and the celebration of that great and heart-comforting event could not be more appropriately named.

The Bible history of the resurrection should be bound closely to the heart of every Christian. It is the charm which will drive away many temptations and help to brighten the prospects for the future.

The Highway of Holiness.

The prophet declares that there shall be a highway, and a way of holiness, in prophecying of the dispensation of the Christ, in which the wayfaring man though a fool should not err therein. This is understood to mean, in the estimation of many that the Scriptures are thus plain. This conclusion would seem to clash with St. Peter's letters which we now regard as divine writing, of which he says some things are hard to understand.

The passage in question can certainly not refer to Scripture, as the application would be inappropriate. The Scriptures can not be very well regarded as a way, or a highway. But they point out a way. It more appropriately means the Christian life. This is easily understood. In this modern age especially there is no difficulty encountered in learning how to do well. The child is able to tell what a man must do to live honestly and righteously in most cases. There is no lack of opportunity in civilized lands to learn how to do well. To live righteously in the sight of Jesus is to walk in the highway of holiness, and the knowledge requisite to do this is easily obtained. If only the Scriptures were preserved which are necessary to teach how to live righteously, very little there would be of them. But for our instruction they deal with the resurrection, the judgment, and the destiny of men.

We are told as much about the consequences of sin as there is told about the happy results of godliness. This is necessary. The Bible would be very unsatisfactory if there was nothing in it but instructions how to live a righteous life. But it contains also the reasons why and the final results. These satisfy the heart and afford consolation. Without them the Bible would be very unsatisfactory.

The highway of holiness is plain to us all. Every one knows more than he is willing to obey. We cannot err in this. But men are not willing to remain in it. Sin seems too dear in many places, and the temptations of life and the deceitfulness of riches lead the professors away.

Proper Mission Work.

Mission work is like every other good thing which men can do, it is liable to be overdone. All earnest religious workers advocate missions, which is right; but there is a sequel too often that should be studied when such projects are undertaken. It may sound like a wicked statement to say that there is too much mission work being done in the Brethren Church, of a certain kind. A mission and mission work should be like the house founded upon a rock—able to stand the rain and storm of the character which they must encounter. It is an easy matter for a man to go into a locality, preach awhile, gather a few converts, organize a church and then leave it to struggle alone and probably fall into the throes of death.

There are several things which preachers should carry in mind when they are contemplating such missions.

1. It is no credit to a preacher or the church to convert a man and have the unclean spirit go out of him, only to have him return and bring with him seven other devils worse than the first.

2. It is no credit to organize a church when no possible prospects are visible for its maintainance, and it is doomed to pine away and die.

3. Christianity is not developed by doing a little work here and there, and then abandoning the field and allow the devil to take full possession.

4. A church should be founded upon the Rock, and the building should not be commenced until there is material to put into it, and means at hand to finish the work. Three or four are enough to start a society, but they must be gold, silver and precious stone. Wood, hay and stubble will not stand the fire.

The Home mission work should be conducted by the strong churches which can become centers and reach out in different directions. Then the ground can be held that is gained and substantial results will accrue.

When preaching is done in localities where there is no Brethren Church and little prospects of founding one in a substantial manner, it is better to persuade the brethren to move into countries where there are existing churches. There is at this time too much gypsyism among church people. They should gather into neighborhoods more than they are doing, and in that way their spiritual fortunes will be enlarged, and in the end their worldly possessions will be as great. No great good can be accomplished in morals and religion and "possessing the land" so long as the continual making and breaking up of churches is kept going as it has been since the movement we represent started. If there are no ties that bind together, let some be made.

Non-resistant People or Not.

A sister in the west informs us that she is studying our doctrine, but fails to find whether we are a non-resistant people or not.

In reply we would say that depends upon how you take us. We are intensely resistant in some cases, but in others we are non-resistant.

We are commanded to resist the devil and this we do as best we know. We are commanded to fight the good fight of faith, and this we ought to do with all our strength.

So far as shooting men down in war or in any other way is concerned, we are non-resistant with all the power at our command; and we do not believe in using physical strength in avenging wrongs.

In law we ought also to be non-resistant, as the gospel commands, but now and then some one does not work at it as much as he should and stains himself by such unscriptural proceedings against his brethren.

We believe that we are as much a non-resistant church, as any other in this country, after excepting a few.

Our discipline is the New Testament. What that teaches, we aim to live by.

The Dear Editor.

The letter from Warsaw, Ind., is a very interesting one, and the manner in which it was received is also interesting. The correspondent wrote a long article, to which allusion is made, for publication, but like too many writers do, it was thought something extraordinary must be prepared for the press. This brought in a great amount of matter that did not belong to the subject, and would have required many "striking-outs," and then the article would not have been so satisfactory. But fortunately a private letter was written to the "Dear Editor," and that was "just the thing." It saved valuable time, strike at the core of the subject matter, satisfies the reader, and there is no monkery about it.

If correspondents generally could enter into the spirit fully, of writing to the "Dear Editor; their articles would be far more satisfactory to every body.

EDITORIAL NOTES.

Our thanks are due Bro. David Bailey for his assistance on the EVANGELIST during our absence.

A new advertising scheme of some churches that sprinkle for baptism, is to ship water for that purpose, from the river Jordán, in Palestine. The old and primitive baptism, trine immersion, cannot very well be brought into this line of idolatry, because it requires much water to perform it properly. They must suppose that God has peculiar reverence for the Jordanic waters.

We have said very little this season about subscriptions, nevertheless we trust our faithful agents will continue to press the canvass and send us all the names possible. The subscribers need the paper, and we need their support.

The progressive element in the German Baptist church have determined to influence their coming Annual Meeting to change the name of the church. For this purpose the *Messenger* is now urging the District meetings to petition Annual Meeting for that purpose. The eastern editor wants the name Brethren substituted for German Baptist. As that is the name under which our church is incorporated and church property is deeded and our literature is published, it will certainly make confusion if they adopt our name. Of course the progressive element in that church will be delighted to have themselves identified or confounded with the Brethren church and its work, but we wonder how the Old Order wing of the church will relish the idea of having the church to which they belong mixed up in name with the fast element that they expelled as heretics and schismatics a few years ago. We will see whether Annual Meeting will endorse editor Brumbaugh's motto:—"Brethren, we can all be,—German Baptists never."

There is evidence now that the long winter is ended, and spring work can be commenced.

The Supreme Court has decided that states cannot make laws to prevent railroads from shipping liquor into states where Prohibition is in force. This will do away with a law that is now in force in Iowa, and will make possible many infringements upon the prohibitory statutes which now exist. National Prohibition is the motto of the prohibition army, and nothing short of that will ever completely crush the power of liquor and destroy the traffic.

We are anxiously awaiting the news that Bro. J. D. McFaden has recovered from his spell of sickness. When a determined worker like him drops out of the rank, there is a great loss.

One of the most deadly pestilences that can be introduced into church affairs is conniving to gain some advantage over another. It belongs to the works of the devil and will have its just reward in hell.

Covetousness is a sin equal to murder, adultery and bearing false witness and the Scriptures teem with warnings against it. Yet who ever heard of a church expelling a member for committing this terrible sin? But this sin is not only associated with money. It is often found in company with desires to occupy the positions that others hold. Men will often bow to all sorts of heinous deeds when prompted by that satanic desire.

Congress is taking steps to establish telegraph lines, and the prices for sending messages will be reduced about one half. This is the result of the greedyness of existing telegraph companies.

The children are swelling their roll for the College in fine style.

Bro. Worst lays out the gossip in strong shrouds this week.

If you have not already renewed your subscription, do it now.

A writer in the *Herald and Presbyter* claims that the "Jerusalem above which is free," is the Christian church. It is in the world, but it is above the world and in no sense like the old city of the Israelites.

Our correspondents ought not to forget that we do not publish poetry with obituaries, unless it is paid for. This is not done out of a selfish motive, but to prevent the fault of filling a large part of the paper with such matter.

Mr. Henry Lomb is engaged in a very creditable work for all classes of people. He offers rewards for the best articles on health and healthy food and afterward they are printed and sold to the public. Four are now offered:—No. 1. Healthy Homes and Foods for the Working Classes. By Victor C. Vaughan, M. D., Ph. D. No. 2. The Sanitary Condition and Necessities of School-Houses and School life. By D. F. Lincoln, M. D. No. 3. Disinfection and Individual Prophylaxis against Infectious Diseases. By Geo. M. Sternberg, M. D., U. S. Army. No. 4. The Preventable Causes of Disease, Injury and death in American Manufactories and Workshops, and the Best means and Appliances for Preventing and Avoiding Them. By George H. Ireland.

The subjects are treated by the respective authors in a manner so clear and lucid that they present themselves to the mind of the intelligent reader almost as self-evident truths. They are, indeed, a summing up and presentation in the most practical form, of the best teachings of sanitary science on the topics discussed.

The prices of these essays are as follows: No. 1, 10 cents; Nos. 2, 3 and 4, 5 cents each. In book form, well bound in cloth, 50 cents. To be had at the book stores, or by addressing Dr. Irvin A. Watson, Sec. American Public Health Association, Concord, N. H.

Through the kindness of Bro. D. C. Ullery, we were able to visit the famous Catholic Institute at South Bend, Ind., when there. A visitor is almost struck with astonishment when he looks upon the magnificent buildings that are erected there, and the great work that is being done to promulgate the doctrines of that communion. Notre Dam is world famed, and that work, as well as other institutions of that church, are maintained principally by the contributions of people who never owned a home for themselves.

Every one should prepare to pay their subscriptions to the College. They are now all due, and the money will be needed about the first of May.

In the Field.

DEAR EVANGELIST:—I have not yet written you anything as to my canvass for the College. And so while I am waiting here at the depot for the next train I will pen you these few lines.

I left Ashland on March 12th, to enter the list of solicitors for our College. Arrived at home on Tuesday afternoon and the next day began the work. While I was glad to see all my old friends once more, I was also rejoiced to find this church in such splendid condition. Bro. Hildebrand is the right man in the right place. He has done a grand work here for the Master, and he has our prayers for his success. This church is an example of what a good live pastor, aided by zealous energetic members can be made. Was well received by the brethren. All seemed to be satisfied with the College settlement and expressed a desire to have it saved to the church. I received liberal donations here for the College and left for Flora quite encouraged.

Here I was met by our esteemed Bro. Hildebrand who had been here to fill his regular appointment. This church is in splendid order for aggressive work in the